

# ZION'S HERALD AND WESLEYAN JOURNAL.

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FRANKLIN RAND, AGENT.

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## MISSIONARY CORRESPONDENCE.

**ANNUAL REPORTS.**—Under the new postage law our Annual Reports cannot be sent through the mails without pre-paying postage. Our friends who wish to obtain copies will, therefore, please order them to be sent forward with their Sunday School or Missionary Advocates, or with the books which they may be ordering. If they prefer remitting the postage (10-12 cents) in the form of stamps, with their letters, they can have them sent through the mails.

["The postage on all bound books, and on all other printed matter, except newspapers and periodicals published at intervals not exceeding three months, and sent from the office of publication to actual and bona fide subscribers, must be prepaid."]

**OREGON.**—Rev. W. Roberts writes under date of May 13, 1851, and says Bro. Woodward will go to the California circuit. "I am going to-day to try to start up the country with them."

**CALIFORNIA.**—Rev. E. Bannister writes, at St. Jose, under date of May 28th, 1851: "A gracious Providence favors us with almost uninterrupted good health."

"Sunday School."—I have organized and am now conducting an interesting Sabbath School.

"Collegiate Institution."—A subscription is now in circulation for a collegiate institution in this valley (St. Jose), with a good prospect of success. You will hear from us more definitely on this subject after a month.

"I am still teaching in this city with a good degree of success. By September next we hope to have a building up, and to commence operations under more favorable auspices, and on a more permanent basis."

"Bro. Macley."—The brethren lately arrived at all their work. Bro. Macley is appointed to this circuit; the people receive him with marked favor. He will, no doubt, be the means of great good here."

**AFRICA.**—How much is the following sentence calculated to elevate our brethren in the estimation of all who have for many years been endeavoring to promote their interests! "I now enclose a bill of exchange for one hundred dollars toward defraying the expenses of Charles Pitman, a colored boy; and rather than that he should not have the benefit of some education in the States for three years, I would pay the amount myself." So writes Bro. McGill, our secular agent at Monrovia, in relation to the named, and for whose improvement our missionaries contribute of their own means 100 dollars per annum.

We have a long time desired, what, perhaps, we have not before announced with sufficient distinctness, that some friend or company of friends would take it upon themselves to be at charges for the education of this lad for two years; say at an expense of \$200 per annum. We are persuaded that, in the event of his being spared to enter upon the work of teaching in Africa, his future usefulness will prove an ample remuneration.

**GERMAN DOMESTIC MISSIONS.**—Rev. Philip Kuhl, Presiding Elder of the St. Louis German Mission District, writes to the Corresponding Secretary, June 18th, 1851:—

"Dear Doctor.—A brief report of the gracious work of God among the Germans of the far West, on the St. Louis German Mission district, would, I suppose, not be out of place, and therefore I have concluded to give you a few items of what I witnessed on my district in the third round I have completed. I myself have recovered again from my sickness to full strength of body and mind; and, by the grace of God, have been enabled to fill all my appointments, and to be present on every mission and station of this district at its quarterly meeting on this last round. The brethren are faithfully laboring to promote the cause of Christ, and to establish Methodism in earnest among the numerous German population of the Mississippi valley. God is with them. We had conversions and accessions at all our quarterly meetings more or less, and on some places gracious revivals and outpourings of the Holy Ghost. The number that offered to make fellowship with us, and joined our church on this round are 109; conversions 90. Since Conference 300. Our course is onward. We are gaining ground; and though our enemies are predicting our downfall, we are becoming stronger and more numerous from year to year. Two weeks ago we held a quarterly meeting at *Mascontah Mission, Ill.*, where 18 came forward, joining our church, anxious to feel the wrath to come. We had then 15 conversions, ten of which happened within 20 minutes. We rejoice by these visible tokens of the grace of God among us; and think it timely, on the part of our enemies, to prophesy our downfall as long as they see God with us multiplying our numbers in society. Our God, who is infinite in mercy, has lately opened us new doors and new fields of labor, which are white already for harvest. One of these new fields is *Alton*, Madison county; the other *Nashville*, Washington county, Ill. The former is a very important and growing place on the Mississippi; the other is an inland town, in the vicinity of which the German population is so numerous that two missionaries would find sufficient work to engage all their time. In the neighborhood of the last-mentioned place we had lately a considerable revival; and I am persuaded that these two fields, if by our next Annual Conference constituted as missions, and supplied with faithful missionaries, will soon become two of our most prominent missions in the far West."

REV. W. TAYLOR writes to the Corresponding Secretary, from San Francisco, Cal., May 30, 1851:—

"I am happy to inform you, that though Bro. Kingsley was detained in this city two weeks on account of the illness of Sister K., she recovered her health, and they went up to Oregon in the Columbia on the 20th instant. The rest of the missionaries were able to proceed immediately to their work. I have not heard from them since; but I think from the healthfulness of their respective fields of labor, they will enjoy good health."

"Our city is rising up from her ashes with astonishing rapidity. About four hundred houses have been built up (some still unfinished, however) on the burnt district; twenty-three are heavy brick buildings, the rest are of wood."

"Brothers Troubaday, Ross, and Missivee, lost each a few thousand dollars by the fire. But our brethren, as a whole, escaped most marvelously, and some almost miraculously, and saved everything. On the day of the fire, (Sunday, the 4th instant) our congregation in the church was very small; very few persons went to any church. Some were exhausted, others were guarding their property in the streets, and I presume, some, were so excited that they forgot it was the Lord's day. In the afternoon, however,

I took my 'sweet singer in Israel.' Mrs. T., and went down to the Plaza. The city was in ruins nearly all around us, and everything betokened the most reckless confusion among the homeless multitudes that surrounded the smoking wreck. We sang—a multitude assembled—say ten or twelve hundred. I announced, 'Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchmen waketh but in vain.' 'Do we understand that we should not employ builders and watchmen? Certainly not. But, having them, and using all the appliances necessary to build up and preserve our city, our reliance for success, in either case, must be upon the merciful providence of God. Except, &c.'

"When we consider the numerous causes and occasions of fire; the millions of cigar stumps smoking all through the city; and the thousands of careless persons in the use of fire; and the hundreds of reckless, malicious spirits, who are always ready to fire the city for revenge or for pillage, the wonder is that the city is not fired every week. And why is it not? The Lord keeps the city. He overrules these occasions, either by preventing their application, or by timely arresting, through some agency, their progress. But a few days ago I saw, just in time to save the city, a fire kindling in some of the shavings from some hot embers which had been thrown out by some careless person, &c."

"Well, if the Lord keep the city in a given case, why does he not keep it in every case? There may be just reasons why the Lord should, at certain times, make an exception to this general rule of his preserving providence. To find those reasons in this case, we should examine our ways as his subjects, and see whether we have a right to expect an unbroken continuation of his kindness in preserving the city. See the awful desecration of God's holy day! As many as 700 persons stand on every Sabbath. Look at the rum traffic, and its deadly effects! Listen to the horrid outcries that are constantly ringing through the streets! Why, I said to a man this morning, 'Be patient, and do not swear about it.' 'Patience, patience, talk about patience, and the city burning down!' 'But, said I, it does no good to swear about it.' 'It does, said he, to let the gas off!'"

"Now what kind of gas is this which smokes and bubbles in the souls of thousands of this city's inhabitants; the letting off of which consists in the foulest blasphemies against God? This awful gas lays our city in ruins, as ye behold it to-day, &c. &c."

"I have ventured, Doctor, to give you a few of the thoughts advanced on the occasion; not to enlighten your mind upon the subject in question, but that you might be better prepared to judge whether others were, by possibility, enlightened, who heard them in connection with the solemn circumstances of the day. We had profound attention, and I trust, through the quickening Spirit, some good was accomplished."

On last Sunday morning, I resumed my appointment on Long Wharf, on board the steamer "E. Corning." Our congregations are large in church, and out-doors; but we have to lament that so few sinners are converted. We occasionally see a soul converted in the Hospital. Among them is an old gentleman from Massachusetts, named Chase. He has been in the City Hospital one year, the 10th instant. He embraced religion five or six months ago, and rejoices daily in the hope of heaven. He praises God that he has been freed from sickness, and led to his last condition. Says he was never so happy at home, in health, and surrounded by domestic comforts, as he is now in this strange land, sick, and surrounded by circumstances the most blighting to the natural man."

I see it stated in our papers that the Indian Commissioners of the United States Government in California, have negotiated and confirmed treaties with thirty-three tribes of Indians in the South; and are proceeding northward in the prosecution of their work. I saw Col. McKee, one of the Commissioners, at preaching on the Plaza, a couple of weeks ago; and he told me, that instead of giving them an annuity in money, they had given them land, and would furnish them with farmers, artisans, and teachers. He said it would open a fine field for missionary labor. He promised, when he had a little leisure, he would give me all the information I wanted in regard to the matter."

## A SOUTHERN TOUR.

At the conclusion of our first reading, our brig was under full press of canvass, nobly ploughing her path across the Gulf Stream, towards the

**FLORIDA REEFS.**

With a short run we made what was called Gun Key, off the Florida Coast, when we sailed some time on a southerly and westerly course over what were said to be quicksands. I judge, however, from the transparency of the waters and their light greenish color, resembling somewhat the waters of the Bahamas, that the bottom, like that, is of coral formation."

At the Tortugas Islands, the most western of the Florida Reef, we saw a noble ship on shore, with several lighters and wreckers lying near, receiving a portion of her cargo, which consisted in part at least of cotton. The fate of the vessel I do not know. Wrecks are frequent on this barbarous coast, and wrecking a common, and often profitable business of the people. These wreckers have no very enviable reputation, and have gained among seamen the title of pirates, on account of their extreme recklessness of property. I think it is Prof. Agassiz who suggests that the location of light-houses on this reef is far from judicious, and probably on the recommendation of wreckers anxious to misguide their prey. His late important survey will doubtless prove greatly advantageous to the trade around the Cape of Florida."

After passing the Bahamas we frequently saw vessels approaching us, often with great pleasure, and sometimes with an involuntary shudder of fear, especially in the night. It is cheering to catch a glimpse of sails just rising above the horizon, and watch their gradual advance, for then one feels he is not alone on the wide waste of waters. The social feeling manifests itself in the human heart on land or sea. Such is the pleasing emotion while that kindred emotion of safety occupies the bosom; but when fear from social contact is once aroused, give me the wings of the wind and the wide blue sea, unwhitened by aught save crested waves."

We will now pass to the closing scene of our voyage, and give you but a faintly drawn description of

**OUR PERILOUS SHIPWRECK.**

At 4-1-2 o'clock on the morning of Wednesday the 27th November, the officer of the deck announced to the captain that we had made a light direct ahead about ten miles distant. And the wind was blowing a gale on shore, and the

sky overcast and the atmosphere thick and hazy, the captain gave orders to "lay to" till daylight. Finding it impossible to sleep and being exceedingly fatigued by the incessant pitching and rolling of our vessel tossed by the wrathful sea, I was soon on deck. Our mate had obeyed the order to *lie to*, and with counterbalanced yards our brig was drifting with the wind and sea sideways toward land. A night signal was set in the rigging for a pilot, and at daylight another, but no answer appeared for our rescue. At 7 o'clock, still drifting on, we discovered through the exceedingly hazy atmosphere that we were about to be dashed upon an outer reef, from which it would be utterly impossible to escape with life or property. With prompt orders and prompt action the brig was round within a stone's throw of destruction! God spared us for a safer shipwreck!

Every exertion was made to work the vessel off from the land, and with partial success. The captain, however, concluded that with the strong head wind and high sea it would be impossible to make an offing, and that we were in danger of shipwreck at any rate, and that the only alternative was to attempt a passage over the Bar into the Bay. So severely had the storm raged for several days, the pilots did not venture out.

The decision was final. The mate was ordered to the foretop to keep a sharp look out for land, and all eyes on deck were gazing with the utmost anxiety. At length, through the thick mist were dimly seen the tops of the pines skirting the coast. "Keep a sharp look out for the light-house," was the order to all hands. The light-house was seen from the mast head, and the announcement, the terrific "breakers ahead." Already breakers were on our right hand, on our left and astern, and now we were closed in on every side. This was an hour such as tries men's souls. Supposing the sea in such a storm would break quite across the Bar, for want of proper bearings, the captain selected the smoothest place, and stood in directly for it.

The man looked over the side in the chains, faithfully noted the depth of the water: "seven fathoms," "six fathoms," "five," "four," "three," "one," "quarter-less three," "half two," "two fathoms," and at that instant the brig struck upon the reef with an alarming "thump," and the billows dashed madly over us. At the moment we struck I stood on deck with heart lifted up in petition to my Father for deliverance from our imminent peril. I had already informed Mrs. B. of our probable fate, and prepared her mind for the worst. Just as the vessel was nearing the reef, a pilot boat came in sight, but too late to save her.

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The distance we were rowed in that little boat was nearly one third of a mile. A providence of God this, which brought the pilot boat so near us. During the afternoon the remaining passengers were brought on board, together with our baggage, in a somewhat damaged condition. For three days we were confined in the little cabin of the pilot boat, exposed to heavy rains and heavy seas. We found the pilots most hospitable men, and kind hearted in their way, but the most profane of all human beings."

On Saturday we reached Mobile, which is distant thirty miles from the scene of our disaster, rejoicing to tread once more on solid ground, with the consciousness it could not be swept from beneath our feet."

Briefly to conclude the history of our ill-fated brig. She hitged and burned, her crew, her hull, and her cargo, were saved, and the cargo, which consisted of every kind of Yankee notion, from a pin to a coach, was partly saved, in a damaged state."

The intense nervous excitement consequent upon such exposures was followed by corresponding prostration, yet through all the Lord strengthened and sustained us. "The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lifted up their waves. The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." "I will sing of the mercies of the Lord for ever."

Edgartown, July.

## TEACH THE CHILDREN TO SING.

MR. EDITOR.—Will you allow me to call the attention of the churches to the new method of teaching children to sing, adopted by Mr. J. B. Packard. He has published a small book, entitled *The One Key Singer*, in which the music for the children is all written in the key of C, or the natural key, while the instrumental parts are written in the various keys. By this arrangement small children learn to read music in a few lessons, and make surprising advancement in singing. Bro. Packard taught a school in the vestry of the Union M. E. Church in this city, and at the conclusion gave a concert, to the great satisfaction, and I may add, astonishment of those present. It seemed difficult to conceive how a large company of children, from five and six years of age up to twelve, could be trained in a few lessons, to sing with such grace and precision. As Bro. P. has commenced a school in the Russell St. Church, I bespeak for him the attendance of all the children of the Sabbath School. The cost to those attending is nothing but the price of the singing book, which is a few cents only.

Charles town, July 1.

## PRESIDING ELDERS' SUPPORT.

BRO. STEVENS.—Bro. Crandall's rule, by which the P. Elder "shares" with the preachers who are deficient in their support, has strong marks of originality—but is it possible to carry it into practical operation? It is founded upon the presumption that every society supports its preachers "according to its ability." Is it the case? Has it ever been? Will he tell us how to bring about such a state of things? Then the rule seems to be one-sided—it provides for the P. E. to share with the preacher in his loss, without costing him a cent; but does not allow the suffering preacher to share with him in his full supply, while the Discipline seems to imply that they shall bear the loss together."

Let the tables be turned—suppose a preacher receives his full support, and for some cause, they raise but half the P. Elder's, does not the Discipline give him a claim to share with the preacher in what he has received?

If the rule in the Discipline is fully met by Bro. C.—a construction, which may we not extend it to Paul's rule, "Bear ye one another's burdens," &c. I think we might find a large supply of that kind of easy virtue which might incline us to share in the burdens of our brethren provided it would cost us nothing!"

The reason of my writing, is to call attention to the rule by which P. Elders are supported. According to Emory, History of the Discipline, the rule for him to receive the surplus, or share with the preachers, &c., was made in 1792; and in 1816 a plan was adopted for a District Meeting of Stewards to provide his rent, fuel, and table expenses; and in 1836 they were authorized to apportion his whole claim upon the district. Since then it would seem that the first rule had been overlooked, and yet it is a standing rule, and it is made the duty of the P. E. "to take care that every part of our Discipline be enforced in his district."

Now I think the next General Conference ought to revise this rule, and make it so simple and plain, that neither Bro. C., nor any other, will have occasion to write a commentary upon it."

## DIVINE AGENCY IN THE PHYSICAL WORLD.

In an address to the British Association, Sir John Herschell remarked, "that it is high time that philosophers should come to some nearer agreement as to what they mean by physical cause and causation." After Herschell, the same question was again agitated by Brown, who affirmed that all cause and effect are nothing more than invariable antecedent and sequent. Against this idea, however, we find Herschell, Whewell, Brougham, and nearly all the German and the German-French schools, arrayed.

Leaving these distinguished philosophers and coming down to the present time, we hear a Mr. Cosh, of Scotland, a Cummings and others of our own country, again agitating the same important question. Mr. Cosh claims that every physical cause includes four elements; first, there is an ultimate particle; secondly, a specific property connected with it; thirdly, these particles are so situated that their properties come in contact with, and act upon, each other; fourthly, they not only act, but act in such a manner as to produce specific and philosophical results. Mr. Cummings on the other hand, claims that all physical law, so called, is nothing more than the regular mode in which God himself acts. To this latter view, we find ourselves more strongly inclined, for the following reasons; first, because the former supposition involves in itself many things objectionable; and secondly, because its legitimate results are most destructive to the authority of Natural Religion and Theology."

First, then, let us inquire what is objectionable in the supposition itself? Mr. Cosh tells us that each particle has a property peculiar to itself, by virtue of which physical action is maintained. Now we ask, what is this property? Is it material or immaterial—matter or mind—or is it neither? If it is material, we see not how it can act any better than the ultimate particle itself; if it is mind, we ask, what mind? Has each particle a mind within itself, the same as the human body, or is it the mind of some other created intelligence?

We presume no one would be willing to affirm either. What then can it be, unless it be the mind, or rather the power of God himself? This is what Mr. Cummings claims, and to us this appears decidedly the most rational. But it may be said that this property is neither mind nor matter,—still we have our objections; not, however, the supposition itself, but to its consequences. We admit that the idea is not absurd, it is supposable, since duration and space are probably such existences."

We might, however, pause here a moment and ask, how it is known that this property is such an existence; and furthermore, how it is known that such existences have power to act; but we proceed to a more important inquiry. Whence did this property have its origin? Was it eternal and self-existent, or was it created? Doubtless it would be said that it was created the same as matter. And how shall we prove, aside from the Scriptures, that matter, even, was created? It is said that the property could not create it, neither could it create itself; and since it now exists, it must have been created. The same reasoning would prove that God himself was created; for he could not create himself, neither could mere nothing create him, but he now exists; hence, we must conclude that he likewise was created. But the reasoning is false. The only legitimate conclusion that can be drawn from the premises is, that matter was either created, or else eternal. And so with this property, whatever it may be; all that we can say is, that it must have been either created or eternal. And now the unanswerable question arises, how shall we prove that matter was not eternal?—a point that never can be proved aside from the Scriptures. It is much easier to believe matter, and its properties to be eternal, than to conceive how out of absolute nothing, something could be created. Admitting then that matter and its properties were eternal, how can the existence of a God be proved from nature. It is said that design implies a designer, and since there is much design in the universe, there must have been some one who designed the world. We admit that design implies something which designs; but does it necessarily follow that this design must have been an intelligent being? If each particle had existed from eternity, and has possessed the property which have acted upon other particles at indefinite distances, then motion must, likewise, have been eternal, unless it can be proved that these innumerable forces have, from

\* We mean by the terms, physical law and property, those qualities which manifest power, not extension, figure, inertia, color, &c.

eternity, been so equally balanced as to produce an equilibrium throughout the whole universe. From motion, by the laws of affinity and attraction, we very easily arrive at combination and generalization, thence onward to the construction and operation of this entire physical world, needing no other designer than matter and its properties. *In hac immensitate latitudinum, longitudinum, altitudinum, infinita vis innumerabilium volutat atomorum; qua, interjecto inani, cohaerescunt tamen inter se, et alia alius apprehendentes continentur; ex quo efficiuntur hae rerum formae et figurae.*—Cicero.

What then becomes of the great argument from design to prove the existence of God? What becomes of the authority of Natural Theology and Religion? What, indeed, becomes of the whole argument of Christianity, as deduced from the natural world, to prove the character and existence of a God? They are all annihilated—not a vestige remains. Once prove to us that matter has been created, and we readily admit that either theory will then equally preserve the authority of Natural Theology and Religion. But, as we have before said, this is a point that never can be proved aside from Revelation."

Should we begin with the authority of Revelation, admitting that matter has been created, still we have our objections to the property theory; first, because of the absurdity involved in supposing that mere inert matter has power. Secondly, because it would entirely remove God from the physical world; and, aside from motives and mental influences which may be under the direct and personal control of God, it would reduce Providence, whether special or general, to the entire operation of properties and secondary causes,—a result by no means compatible with the Scriptures and general intuition."

E. L. P.

## WHAT IS THE PRESENT SPIRITUAL POSITION OF THE JEWS?

1. Is it not that of communion with God, as it was in the origin of the nation, and in the days of the holy men of old, when Abraham walked before him, when Moses talked with God face to face, and when it could be said of the people, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?"

2. Neither are they all now, as when the prophet was commissioned to denounce on them the awful curse (Isa. 6: 9), which seemed to seal up the nation under judicial blindness, until a certain period should arrive. Thousands of Jewish hearts, have since the utterance of those words, been awakened to repentance, and made happy in restoration to the divine favor through faith in the Lord Jesus Christ. There is, even now, "a remnant according to the election of grace," and God will yet make them "a people for his praise."

3. Are they not, then, in the position in which the Saviour beheld them, when depositing his last commission in the hands of his disciples, he said, "Go, traverse the world, everywhere unfold the message of my love, proclaim to the chief of sinners, that for them there is mercy, full remission of sin and everlasting life; but begin at Jerusalem; extend your circle wide as the world; but let not another Jew pass into eternity until you have declared to them the good tidings."

4. Are they not precisely in that position which devolves upon us the two-fold duty of presenting to them Christianity in the book of the Gospel, and Christianity in the life of the believer, and of pouring out the earnest prayer on their behalf for divine influence? Look into "the valley of vision." The bones do not lie as they did some centuries ago. There has been a movement, at least, among some of them. They know what Christianity is; they express respect for the character and doctrine of its founder; they read, they pray, but "there is no breath in them;" whence is the breath to come, and at whose entreaty?

When they awake to inquiry, in what aspect would you have the religion of Jesus presented to them? Should it not be in that of purity and love? They have seen it arrayed in the garb of idolatry, and the soul of the Jew has abhorred it. They have read of it as Jewing the sword of persecution; and even now, they are seen-eyed to behold the division and inconsistencies which mar our Christian profession. Aid us to go to them in love, and to bid them welcome, not to the narrow tenement of this or that section of the family, but to the Father's house—the Saviour's feast. Many of them are weary of the bondage in which mind and heart have been held, and are inquiring for a better way. To meet their inquiries—to save them from infidelity—to engage them for Christ and his cause, "is the object of the American Society for meliorating the condition of the Jews." For this it distributes the Word of God, and employs missionaries and colporters, pleading with Christians of all denominations for their help, by fervent, believing prayers, by active co-operation, and by pecuniary contributions."

N. B. The American Society for meliorating the condition of the Jews, is an alliance of Evangelical Christians, differing in denominations, but one in the faith of the Lord Jesus Christ, and one in their desire for the conversion of the Jews—not a section of the church, but to the Saviour and to his cause."

ABRAHAM JOSEPH LEVY, Agent.

## PROVIDENCE CONFERENCE SEMINARY.

The committee for the examination of the Providence Conference Seminary, met, at East Greenwich, on Tuesday, July 1st, for the performance of the duties assigned them. Several other ministerial and lay brethren were present, who, having the interests of the institution at heart, took part in the examinations, and other general exercises."

Classes were examined in the following branches: English Grammar, Arithmetic, Geography, Chemistry, Natural and Mental Philosophy, Geometry, Book-keeping, Geology, Latin, Greek, and French; to the entire satisfaction of the committee, and with great credit both to the teachers and students. One class only, having received the lowest mark by which the performers were designated."

The general appearance and behaviour of the students were excellent; while the management of the institution exhibited the ability of the Principal and Faculty, in a most satisfactory manner. There was one feature in the management, that, so far as our knowledge extends, is unique in establishments of this kind; we refer to the appointment, from among the students, of an "officer for the day," whose duty it is to attend all the recitations, and report thereon, in a book kept for the purpose. It is also his duty to mark the general deportment of the pupils,

and in case of noise or disturbance on the premises, to proceed to the spot, and ascertain the cause, and the persons concerned, and communicate to the proper authority. Thus relieving the principal and teachers of some responsibility, and preventing the loss of much of their valuable time."

On Tuesday evening a large congregation assembled in the M. E. Church, to listen to an address from Rev. Dr. Cleaveland, of Providence, on Female Education. The topic, "The true scope and design of female education," was well chosen; but if we may venture a criticism, it would be, that while it administered severe and deserved rebuke to the *firmitas* and *false notions* of the present time, as compared with the *beings* and the *designs* of a former age, it left us without anything very definite as the groundwork of reform. It lacked the practical."

The exhibition, which took place on the afternoon and evening of Wednesday, was a very interesting affair. The talent displayed in several of the performances was of a high order; and it may be said of most, they did well."

The arrangements in the boarding-house seem to be all that can be desired in such an establishment, for promoting the comfort, as well as the health of the pupils. Very successful efforts have been recently made to adorn the premises with shade trees, shrubbery and flowers, giving to the whole a very pleasant appearance."

The Museum, under the special management of Bro. Goodnow, is good now, having been largely replenished by his special efforts, and must add greatly to the interest and profit of students, as well as to the pleasure of visitors."

Of the paintings it may be enough to say, that, while we did not expect to find anything that would enrapture the connoisseur, we did see something that indicated both talent and taste."

It ought to be known by the public, that by the liberality of the Trustees, and other friends, the institution has been relieved during the past year, to such an extent as to remove any embarrassment under which it may have labored, and it is hoped that this fact will give a new impulse to all its movements."

The location is excellent. Healthy—surrounded by the most beautiful scenery on the Narragansett—easy of access, being proximate to all the great thoroughfares from Boston to New York, Providence, New London, Norwich, &c., and reached from any of these points at a trifling cost."

The committee feel that they can most cordially recommend the institution, both to parents and guardians; and also to young persons who would have that desideratum to respectability—a good education."

In behalf of the Committee,  
J. MATHER, Secretary.

## PROVIDENCE CONFERENCE—NO DECREASE.

BRO. STEVENS.—When I received the last Minutes of the Providence Conference, I immediately noticed that they reported a decrease in the number of members on each of the districts, and an aggregate decrease of 500. I at once discovered a mistake, and pointed it out to others, and then waited to see it publicly corrected. No such correction has yet been made. Our mistake, however, has been published, over and over again, to the great mortification of many. Had our last Minutes put down the aggregate number of members and probationers of the previous year, as it is in the Minutes for that year, viz., 14,022, instead of 14,702, then our Minutes would have shown an increase of 190, instead of a decrease of 500. This, however, would also have been erroneous, as there was a mistake in those Minutes of 220 in the numbers on New London District. This mistake is corrected in last Minutes, and the number is put down 5168, as it should have been in the Minutes of the previous year. This makes the numbers 14,242 for the year ending April 1850. As the reports for the last year show only an aggregate number of 14,212, there appears a decrease of 30. The mistake is made in putting down the number on the Sandwich District for the previous year. The correct number is 4,478, not 4,948. There were also some defects in the reports of the year ending April 1850, (for which the Minutes are not responsible,) which if taken into the account would make the decrease appear some larger. These, however, are more than balanced by defects in the last reports. Had there been a full report from the last year, our last Minutes (if they had been free from mistakes) would have shown an actual increase of numbers, as they now do show an increase in almost every respect. There has been an increase of members in full connection of more than 400. In the aggregate number of members and probationers there has been no decrease, but probably an increase. On the whole, I regard the past year as one in which God has blessed our Conference with his special favor. To his name be the glory."

E. BENTON.

Norwich North, July 12.

## THEN AND NOW.

Senator Chase, of Ohio, addressed the democracy of Cleveland, sometime since, in support of the Constitution recently submitted to the people of the State, and which they are to pass upon at the next election. At the commencement of his speech, he alluded to the wonderful changes that had taken place in a few years, as follows:

"Thirty-two years have elapsed since I, a lad of eleven years, landed upon the spot where now stands your beautiful city. I came by the first steamboat that plied upon these Lakes. A boyish friend and myself travelled from this place to Columbus, by carriage, and I well recollect how we found the road so rude and untravelled, that we were obliged to travel on foot one-half the way. There I was placed under the care of my excellent uncle, Bishop Chase, and went thence with him to Cincinnati. I remember that, as we passed out from Columbus, at the rate of one mile per hour, we came upon a huge stump in the middle of the road, and were detained for some length of time in 'whipping round it.' I remember too, that during the whole journey the bark of the watch-dog, announcing the neighborhood of human habitation, was the most gladsome of sounds. And these events, my friends, occurred but thirty years ago. The other morning I took a comfortable breakfast in Cincinnati, and a supper equally comfortable at Cleveland on the evening of the same day. What a wonderful progress, what a development of resources, what magical triumphs over time and space! And what a city we find at this end of the railroad—a paradise of beauty and contentment—and far outstripping in loveliness our own Cincinnati, though I reluctantly confess it."

No one can appreciate, without visiting the Western States and learning its history, the remarkable progress that a few years have witnessed. Everywhere, cities and villages have sprung up as if by magic."



WEDNESDAY, JULY 23, 1851.

## APPOINTMENTS OF MAINE CONFERENCE.

D. B. RANDALL, . . . Presiding Elder.

Portland, Chestnut St.—Aaron Sanderson.

. . . Pine St.—C. W. Morse.

. . . Congress St.—Wm. F. Farrington.

Cumberland—To be supplied.

Yarmouth Mission—A. F. Barnard.

Casco Bay Islands—To be supplied.

Gray Cumberland—S. S. Cummings.

West and Raymond—B. Lufkin.

Widow—To be supplied.

Cape Elizabeth and Brown's Hill—M. Wight.

Cape Elizabeth Point Mission—U. Rideout.

York and Scotland—J. Moore.

Kittery—J. Hooper.

Ellisburgh—J. Mitchell.

South Berwick—N. Hobart.

Berwick—J. Stone.

North Berwick Mission—J. W. True.

Alfred—W. D. Jones.

W. Newfield and Acton—To be supplied.

Baldwin—S. W. Pierce.

Cornish—P. C. Richmond.

Scarboro—J. Cobb.

Saco—C. C. Cone.

Biddeford—Wm. McDonald.

South Biddeford—F. C. Ayer.

Kennebec Falls—J. W. Atkins.

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Southern claims, under the present aspect of affairs, in any favorable light. The question of their justness is virtually settled; why then arbitrate them? This proposition to arbitrate is a fairer justice offered to the South, and should be rejected instantly.

**NEW YORK CORRESPONDENCE.**  
Newark Wesleyan Institute.—The Editor—Classification—Finance—Teachers.

New York, July 14, 1851.  
This young and flourishing seminary has just concluded its annual course, confirming the best hopes of its friends, and increasing its popularity and numbers. Only three years ago, the institution was commenced, and it now registers 433 scholars. So great is the patronage, that additional room is about to be provided for the numerous new applications to be admitted.

The edifice is entirely new, a beautiful brick building, and no pains or expense have been spared to make it complete for scholastic purposes. Embracing two distinct suites of rooms and entrances, on opposite sides of the building, it combines all the advantages of a male and female academy, under the same roof, and yet the study rooms are entirely separate. I like one arrangement much, and refer to Mott's Patent Desk and Rotary Chairs, with which every room is furnished. Four sizes are used, and they are admirably adapted to support the human frame, as the laws of Physiology require, during the period of growth. Would that every school-room in the land had the advantages and blessings of such seats as these!

Each department, male and female, are classified into three divisions—the primary, middle and academic, and each is constantly under the eye and instruction of a suitable teacher. The course of study contemplates a finished academic education, from the first rudiments. In the academic department, young men can either enter upon the *Collegiate* or the *Commercial* course, while the young ladies pursue the *Diplomatic*. Such are the outlines. Then there are *Normal Classes*, which follow the studies prescribed by the Regents of the University of our State. Free lectures on scientific and literary subjects are delivered from time to time, and vocal music is taught, without charge.

The Cabinet is a good one, already, and constantly increasing, and so with the Philosophical and Electrical apparatus, Charts, Maps, &c. The Institute is an economical one—the students select their own boarding-houses, and a limited number are received into the families of the teachers. I admire this arrangement, as a more thorough discipline and salutary influence can thus be brought to bear upon them.

The institution is out of debt, and its financial plan a joint stock company with a capital of \$20,000, shares \$50 each. God has smiled upon the school, which is after all its best recommendation. Many pupils last year were added to the church. An experienced, able, pious teacher, Siders Chase, A. M., is at the head of the Faculty, who is aided by gentlemen and ladies of the same excellent character—13 in all. It is not *Horae* who wrote—

"Ipse mihi custos incorruptissimus omnes circum doctores aderat."

(My father himself came among my instructors, and was my most uncorrupted guardian.)  
The teachers of this school study to conduct themselves as parents toward their pupils; and thus parental authority, as it were, interposes, to confirm the instructions of the preceptor. Thus too, the moral and religious principles instilled, which can scarcely fail to be received, clothed in some degree with the influence of an affectionate father and mother. How important this moral training! Parents should always remember that no literary acquirements can compensate the loss of the virtuous habits and sentiments that should be acquired in a judicious course of scholastic discipline and education. Here is a seminary of learning where such religious and moral principles are constantly and faithfully inculcated. I know it well—I am a patron of it—and hence speak strongly.

**LETTER FROM ENGLAND.**  
The University Question.—Dissolution.—Presbyterian—Continental Preachers—State of France—American Methodism—English Methodism.

England, June 26, 1851.  
I referred in my last to public questions which now agitate us. That respecting the national universities is beset with difficulties. Cambridge, and Trinity College, Dublin, adult students without any tests; but Oxford requires the Thirty-nine Articles to be subscribed. In the two former colleges Dissenters may find admission, though very few avail themselves of the advantage; but in Oxford, of course a non-conformist cannot enter. To popularize these great seminaries of learning has been the endeavor of some members of Parliament for many years, but hitherto with little success. The statutes, the government, the traditions of the places, all stand in the way. There is, however, a commissioner, appointed by Government, now at work, for the purpose of collecting information, with a view to some superior improvement. What this will be, time must show. How difficult it is to get anything to go out of the old ruts, which have been worn by preceding ages! To smooth the ground, to mark out new lines, and to erect new machinery so as to fit and work, in these old countries next to impossible.

In passing we may say, that the greatest men who ever lived have been educated in these great seminaries, so that they cannot be considered a failure. Bacon, Locke, Newton, amongst philosophers—Tillotson, Jackson, Pearson, Jeremy Taylor, Paley, Wesley, amongst divines—the two Pitts, Fox, Burke, Canning, Peel, Macaulay, amongst politicians, were educated at one or other of these colleges. Coleridge, Southey, Byron, amongst our poets, also drank in their life at one of these institutions. There is good and evil mixed up with all things. The crying evil at Oxford is the position of Dr. Pusey, which enables him to preach his mimic Popery to the young men of the university. Non-conformists would have turned him out long ago; and he ought to have been dismissed. But his continuance is a proof of the sacredness of personal rights as connected with English law, both secular and ecclesiastical. Non-establishment bodies fail, in this country, to realize this principle. They are more scrupulous in respect to orthodoxy, than the State and its Establishment,—but they are often less just and forbearing.

We have no splendid lakes, prairies, forests, rivers, to write about. We must tell of such things as we have. Then, from time immemorial, there has been a huge cat in the very heart of London—Smithfield. This has been a famous place in its time. It has supplied the good citizens of London with beef and mutton, and the good things which they so dearly love, and which are so abundant. But it possesses other kinds of interest. It was in Smithfield that great numbers of our Protestant forefathers bled at the stake. Here the fires kindled by "bloody Mary"; and her ferocious husband, Philip II., consumed the fragile bodies of the brave men who won our liberties. Here many of the ancestors of your puritan Pilgrims endured the torture of the pillory, had their ears cut off, and their noses slit, for their adherence to the profession of their principles. It was the writer's fortune, years ago, to see a poor wretch in the pillory in this locality gazed upon, ridiculed and hooted at, by an immense London mob. No doubt that scene was a picture of what took place at the period of martyrdoms.

But such the progress of events, such the resolute purpose of the moderns to reform old things, that Smithfield is doomed. It will soon cease to exist; and where cattle have loved in sorrowful plaints, and sheep bleated as they trudged through the streets to the fatal spot, as if they instinctively felt the knife at their throat; there, on that spot dyed by the blood of man and beast, will, by and by, stand new streets, new shops, new markets of business. May it be found that the next race of animals, are better than the past!

Many foreigners of distinction have been preaching in our metropolis. Amongst others, D'Aubigne, and one of the Monods. They have officiated in some of the churches. But the other day the Bishop of London prohibited the service in one such church, and it was transferred to the Methodist Chapel in Hinde street. There is a law against the admission of Presbyterian and other such ministers into the pulpits of the Establishment; but it must be a great stretch of charity for a stout Episcopalian to recognize the validity of the orders of such men as we have mentioned. The Archbishop of Canterbury, who is one of the best men of the age, and really evangelical in his views, is less rigid on these matters than his brother of London, or perhaps of any even on the bench of Bishops. When will this nonsense end?

When will Christian ministers and people acknowledge the validity of each other's position?

The difficulties of the French situation is exciting a good deal of interest in this country. The revision of the Constitution is the all-absorbing subject in that ill-starred nation. Whether our neighbors will pass through this crisis without another dreadful convulsion, is a problem which time only can solve. That the present system cannot last, is now fully apparent. France is only a republic in name. There is a small amount of personal liberty enjoyed, as in any nation under heaven. Everything is intensely centralized. The right of assembly and free discussion is denied; the press is gagged; religious opinions are proscribed; freedom of opinion, belief and profession are interfered with, and nothing is safe but Jesuitism and ultramontanism. It is of little consequence whether the Bonapartists, the old or the young Bourbons, the Assembly, or any other form of government exist, if men are to be held in a state of serfdom.

These people, it seems, never can be educated to a just perception of the nature of real freedom, or to the wisdom of managing the affairs of the country with moderation and discretion. Yet we Englishmen must remember that it took many years, in this country, to accomplish this freedom, and that American freedom was the growth of two centuries.

We rejoice greatly to perceive by your papers, that Methodism in the States is so rapidly advancing. Your order and peace; your energetic efforts in building churches; your noble exertions in the cause of education; your erection of colleges, and seminaries of learning; your liberality and zeal in the cause of missions; your glorious revivals and numerous conversions to God; all excite our delight. Whatever may be the lot of Methodism in the "old country," we see plainly that it is the purpose of Providence that it should hold on its way in the new country.

We have lost, in the present year, by our agitations, no less than 56,000 members, which in case each member has taken with him three others, his children and friends, will make a loss to Methodism of 500,000 persons. No light yet shines upon this dismal scene.

AN ENGLISHMAN.

**BLACK RIVER CONFERENCE.**  
Pleasant Session—Conference limits—Death—Membership—Charities—Papers—Visitors.

BRO. STEVENS.—The Black River Conference has just closed its sixteenth session, in the city of Oswego, N. Y., Bishop James presiding. The session was one of great harmony. We had no church trials to consume our time, or disturb our peace, and a remarkable degree of brotherly love and good will, one towards another, seemed to pervade throughout all our deliberations.

The Black River Conference embraces that part of the State of New York lying between Lake Ontario and the river St. Lawrence, and Canada line on the north, and the Erie Canal on the south; extending east to Franklin county, and the great wilderness east of Jefferson and Lewis counties, and west to Weedsport and Wolcott. It consists of 118 ministers in full connection and 19 on trial.

During the past year three of our most devoted and excellent members have fallen by the hand of death, namely, Rev. Isaac Stone, Rev. Darius Mason, and Rev. Samuel Lord.

The present membership within the bounds of the Conference is 17,443, besides 2,566 probationers, and 1,605 local preachers. The increase for the past year is 1,605 members and 72 local preachers. Our Sunday School numbers show that we have now, in the Conference, 249 Sabbath Schools, with 2,295 officers and teachers, and 10,451 scholars. The various S. S. Libraries contain 127,800 volumes. Connected with these schools are 137 Bible classes. The statistics show that 322 conversions have occurred in our Sabbath Schools during the past year.

The amount raised for missions is \$2,900 44; for the purchase of Sunday School books \$1,001 32; for the American Bible Society \$1,206 74; for disabled ministers and the widows and orphans of those who have died in the work, \$827 91.

Besides extending their patronage, in common with other conferences, to the Wesleyan University at Middletown, Conn., and the Methodist Biblical Institute, a theological school at Concord, New Hampshire; the Conference have three institutions of learning within its bounds, namely, the Fall River Seminary at Fulton; the Governor Wesleyan Seminary at Gouverneur, St. Lawrence County; and the Red Creek Academy, at Red Creek, Cayuga county. These, though in no sense sectarian schools, enjoy the official patronage of the Conference, and are, in a liberal sense, Conference institutions.

The principal religious periodical circulated among the Methodists in this Conference is the Northern Christian Advocate, published at Auburn, N. Y. Next to this is the Christian Advocate and Journal, the parent paper, at New York. Besides these, there are taken within our bounds 2,000 copies of the Sunday School Quarterly Review, and a respectable number of the Methodist Quarterly Review, the Ladies' Repository, and the Missionary Advocate. Among the visitors at our late session were Drs. Peck and Hollich, and Dr. Dempster of Concord. We put Dr. Dempster down as a "visitor," as his duties at the institute forbid his coming among us more than once a year; this we very much regret.

Of our Delegates who have already learned through another medium. Our next session is to be held at Ugdensburg, N. Y.

Very respectfully,

H. MATTHEW.

Oswego, N. Y., July 14.

**LIBERIA—COLONIZATION.**

The bark Liberia Packet sailed on the 17th inst., from Baltimore, for the Maryland Colony on the Coast of Africa. She had a large number of passengers, greater than ever carried before. Most of them pay their own passage. Two colored preachers, named Frazier and Jennifer, go out for the purpose of making explorations to secure some eligible place for their friends and families.



General Intelligence.

REVIEW OF THE WEEK.

We are now in the midst of the commencement season and it would be easy to fill the paper with notices of these interesting literary festivals. We will, however, bestow a passing glance at the shades of Old Harvard, whose anniversary closed last week. On Tuesday, the Story Association held its first anniversary, with Hon. Rufus Choate as orator, and a dinner, of course. The student commencement exercises occurred on Wednesday, when 61 young gentlemen received the degree of Bachelor of Arts, 23 the regular degree of Master of Arts in course, and 8 out of course. A large number of honorary degrees on the different professions was conferred, as usual, and the services closed with the dinner for the day, at which, we trust, Pres. Everett's former whole-some regulation prevailed, excluding wine from the festivities. On Thursday the Phi Beta Kappa celebrated its anniversary with an oration from Dr. Sprague, of Albany, and other customary rites; 65 have already entered the university for the next year.

We were interested to notice last year the improved system of discipline and study adopted at Brown University, and are happy to announce in an extract from the correspondence of the Traveller, describing the late commencement there, that the new system is meeting in its practical workings the most sanguine expectations of its founders. The prospect of a large class to enter the next year is unusually flattering. We heard of one classical institute which would send twenty into the Freshman class. As might be supposed, the new system was the theme of much remark and eulogium at the dinner table, and drew from President Wayland the statement, that the number of admissions was larger by one half during the preceding than on any former year; that the number of absences from college duties was never so small, and never had the discipline of the university been conducted with greater ease.

Whatever may be thought of the scheme of African Colonization in its effect upon slavery in our own land, we see in it a mighty agency for the good of Africa; and we consider it as probably equal in its consequences to the colonizing of our shores. Late intelligence from the West India informs us that the colored population there are ready and eager to embark for that bright spot of hope and promise, the Republic of Liberia. We refer to this subject more particularly because the Rev. J. M. Pease, agent of the Am. Col. Society, is now in this city soliciting aid to send to Liberia from 300 to 500 emigrants, from New Orleans, who will be ready to embark in December, if the funds, \$25,000, can be supplied. He wishes to raise \$10,000 of this sum at the North.

We see by the late arrivals that Charles L. Brace, the American who was imprisoned at Gross Ward, Austria, on the suspicion of his fomenting revolutionary sentiments in Hungary, the evidence being, as alleged, his possession of numerous revolutionary publications, has been released from confinement, and is probably at Vienna. The Christian Times state that a letter from Vienna, dated June 27th, states that the news of Mr. Brace's arrest reached Trieste simultaneously with tidings that two American ships of war were on their way to that port. The two events are supposed to be connected, so that the good people of Trieste are in mortal dread of a bombardment. Mr. Brace has been released, and is now on his way to Vienna, and it is possible that the sudden appearance of the two American ships in the harbor of Trieste may have materially hastened that event.

We learn from one N. Y. Tribune, that the diplomatic proceedings in relation to the affairs of Central America are still in progress. The English Government indicates a disposition to relinquish its relations with the Mosquito Kingdom, and surrender its control over San Juan; but refuses to make the surrender into the hands of Nicaragua, which claims an unconditional right of territory to San Juan, and refuses to submit to any restrictions. There are other territorial difficulties between Nicaragua, Costa Rica, and the other States, which also seem difficult of adjustment. On these subjects Sir Henry Bulwer has addressed to the Government a communication urging the necessity of its interference to produce an amicable settlement of the questions.

It is reported in a despatch from Washington that Dr. Gardiner and his brother have been indicted by the Grand Jury for forgery, in the case of Mexican Claims, and orders have been issued for their arrest. Elections will take place in the States of Kentucky, Indiana, Arkansas, Missouri, Illinois and Iowa, on the 4th of August, and in North Carolina and Tennessee on the 7th of August. Kentucky is to choose a Governor, Lieutenant Governor, Legislature, and ten members of Congress. Indiana has likewise to choose ten members of Congress. The election in Alabama is for Governor, Legislature, and seven members of Congress. In Arkansas a number of Congress is to be elected. Missouri, Illinois and Iowa have already chosen their Congressional delegations. This year they have simply to elect local and judicial officers. North Carolina will choose nine members of Congress. In Tennessee the election is for Governor, Legislature, and eleven members of Congress.

The *Frisland* on the Western river continues to deluge the country to an alarming extent. We fear not only for the immediate effect on the crops, and business, but for the consequences of the steaming miasma in the heat of the season, on the health and life of its inhabitants.

Accounts have just reached us of a disastrous storm which has swept the whole coast of Texas, was lost, owing partly, however, to the mutinous conduct of the crew; and by which much loss was occasioned among the shipping, and much injury to several ports.

We are pained to learn that a terrible accident occurred on the New Haven and New York Railroad, last Wednesday afternoon, the 16th. The scene of the disaster was about 15 miles out of New York, near the town of New Rochelle. The accident happened just as the train was rapidly going round a curve. In some way the two last cars were detached from the train, and two of them were thrown down an embankment, from forty to fifty feet deep. In going down, the cars turned completely over several times, and the passengers tossed and thrown about in this unceremonious manner, gave themselves up for lost. One of the cars contained fifty passengers, who found themselves, when the cars stopped, in a world of confusion, with the car seats above them, and the wheels of the car beneath their feet. The cries of the wounded came from every point, and though no lives were lost, there were quite a large number who had received severe contusions, bruises, and cuts, in their perilsous descent.

The ledge of quartz in which the gold is embedded extends through the whole length of the State, and then follows the coast of California. Further investigations, made into the lower counties, will develop new veins of ore, and already, in Los Angeles county, there is a quartz vein of very great richness. In the course of history there is a very little mining enterprise; but mines of silver and copper are known to exist, and in time will attract the attention of those having capital to work. Carson Creek Mines, situated about 10 miles from the Sonora and Merced County Mine, have doubtless yielded more gold than any yet discovered. The Stockton and Aspinwall Mines, though raked most industriously for years, have not yet been exhausted.

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News received by the *Asia* which arrived at New York the 16th inst., will be found under the Foreign heading. The *Steamer Brother Jonathan* with dates to the 14th of June, arrived in New York the night of the 17th of July. The news will be found in another place.

SCIENCE AND ART.

The Blue Rose.—The following extract from a late Paris letter will be read with great interest by artists and amateur gardeners:—The horticulturists, botanists and floral amateurs generally are just now in a high state of excitement. The great rose-garden of Luxembourg, where all the known varieties of that beautiful flower are collected, is about to have an increase in its family. The triumphs of modern horticulture is about to see the day, or at least, so hope and pray all those interested. This triumph is nothing more nor less than the Blue Rose! The plant upon which the florists have staked their mortal happiness, has leaved and budded, and upon the just opening petals of the bud a clear though dark blue, is plainly to be seen. A day or two will solve all doubt. This will be the fourth positive color obtained by artificial crossing. The yellow or tea rose, the black or purple rose, and the striped rose, are all inventions—creations of skillful gardening.

MOUNTAIN OR CARBONATE OF MAGNESIA.—On Pith (or Pith) river, the principal affluent of the Sacramento, which was crossed by a charming valley, and about five miles' journey from Goose Lake, there is a hill of pure carbonate of magnesia, one hundred feet high. Much of it is perfectly white, while some is more or less discolored with iron, as if it had been lying in water. It is covered by a coloring of light and shade. Large masses are easily detached, rolling down into the river that washed its base, floated off as light and buoyant as cork, and became saturated with water. A thousand wagons could be loaded in a very short time, and there is enough to supply the whole world. For three days' travel below the soil seems to be impregnated with it, and the banks of the river are formed of it.—Pacific News.

LAKE SUPERIOR OIL STONE.—There is a quarry of very fine oil stone at Lake Superior, discovered by the geologist Houghton better than anything before discovered for sharpening fine-edged tools. The London recently brought down four tons of this stone for shipping East. The company are now working the quarry, and calculate to ship twenty tons more this summer. The stone will prove an excellent substitute for the imported article, and can be had at twenty-five per cent. less cost.

A young artisan of Cincinnati has succeeded in the art of jappaning fine stone slabs with an enamel of a kind of glass, which will resist the action of all common acids, thereby making the stone to represent perfectly the finest Egyptian marble, and that at a very trifling cost. Slabs for counters, &c., can be furnished by the inventor at about the price of common wood.

Captain Carpenter, R. N., has patented a new method of steering and propelling ships. It is called the Duplex Rudder and Screw Propeller, and consists of two rudders and two propellers, fitted in new positions for improved steering and propelling.

The *Savien* Current of March 27th, states that a process has been discovered, by which 50 per cent. more sugar than heretofore is obtained from the sugar cane. About the time of his escape, a like attempt was made in Bristol, Me., July 6, by Rev. Cyrus Smith, who was taken to the State Prison, and confined for three months. In the meantime, he was confined in the State Prison, and taken to the State Prison, and confined for three months. In the meantime, he was confined in the State Prison, and taken to the State Prison, and confined for three months.

General Lane has been elected to Congress from Oregon by a handsome majority over Wilson. The *Ishtmus* was generally free from sickness. Two of the missionaries present at the Convention, at the residence of the Chagres River, were shot in the Cathedral Plaza of Panama on the 30th ult.

Terrence Belier McManus, one of the Irish exiles, arrived at San Francisco on the 5th of June, having made his escape from Launceston, Australia, and been carried away on board a British bark. His arrival at San Francisco was celebrated by a public dinner, at which the Mayor presided, and which was attended by the Senators, Representatives, and many of the most distinguished men of the State. McManus looks in capital health and spirits, and is about to engage in a tour of lecturing, made by Smith O'Brien, O'Donoghue, and O'Doherty.

Terrible summary punishment was enacted in San Francisco on the night of the 10th June. The circumstances connected with the affair are these: Owing to the vast amount of crime which has been perpetrated for a length of time, and the impossibility by due process of law of procuring the punishment merited, a bill of ordinance was passed, authorizing the Mayor, or his assistants, to bestow adequate punishment when convicted, or even keeping them in safe custody, a number of our citizens resolved to take the law into their own hands.

They accordingly organized themselves into a detective and protective force, with a fixed determination to punish those whom they should find guilty of the commission of any felony. A man was seen hastily getting into a boat with a heavy bag, and soon after it was announced that a robbery of gold had been committed. The man was pursued and taken, tried before 180 of this organized band, convicted of the crime and condemned to be hung the same night. Though the Police endeavored to interfere, they found it of no avail, and the wretched victim accompanied by an immense throng, was drawn up by the neck to the block, and left swinging in the air till morning, when the Marshal, Mr. Brogie, repaired to the spot, cut down the body and consigned it to the morgue.

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Thus ended the first execution which ever took place in San Francisco, where more crime has been committed in the past year than in any other city of the same population in any region of the world. The scene at the moment beggars description. The cries of the wounded came from every point, and though no lives were lost, there were quite a large number who had received severe contusions, bruises, and cuts, in their perilsous descent.

Many new veins are being opened every day, and new machinery is being put into operation all over the South-western Territory. In Tuolumne, California, there is a large deposit, several veins will undoubtedly prove very largely productive; and as the mining operations extend, new veins will be discovered.

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FOREIGN NEWS.

By the Cunard steamer *Asia*, which arrived at New York, the 16th inst., we have the following intelligence: The crops throughout England, Scotland, and Ireland, look remarkably fine.

It is reported that crime and pauperism in England are somewhat diminishing. The Great Exhibition still attracts multitudes; its receipts have far exceeded the estimate, and the prospect is that an immense fund will be realized, that ought to be devoted to the improvement of the arts.

The Ecclesiastical Titles Bill passed the House of Commons by a large majority, having been modified by some severe amendments. The Irish members withdrew indignantly before the vote was taken. The Jews' Emancipation Bill also passed the House of Commons, but it is thought it will be defeated in the other house.

The Pope has appointed five new Bishops to see in England. His Holiness has called on the faithful in Italy to contribute funds to build a church to St. Peter, in London, in a fine position, and in one of the most majestic sites in the city.

The 4th of July was celebrated by the American families in London, and many invited guests. Dr. Philip's Synod at Exeter has closed its sittings after adopting the declaration of baptismal regeneration: Dr. Philip solemnly exclaiming, at the termination, "Let us pray for the Lord to bestow wisdom and grace upon the members of the Synod, that they may be able to stand firm in the faith of the Gospel, and to be able to stand firm in the faith of the Gospel, and to be able to stand firm in the faith of the Gospel."

The Russian reverses in Circassia are very disastrous; their entrenchment at Chensh has been attacked by an army of 20,000 picked men, under Mohammed Emin, and the Russian troops driven beyond Tchermer. The Russian loss is said to be 1,000 men, and the Circassian loss 16 vessels had perished, and great fears were entertained of further disasters.

The proceedings respecting the fate of Kosuth are all concealed in the strictest diplomatic secrecy. All France is on the tip-toe of expectation, waiting for the report of M. de Tocqueville on the revision of the Constitution. This important document is every hour expected to be made public, and the debate in the Assembly will probably commence on the 14th inst.

The weather in Paris has been excessively hot. At the review of the Camp de Mars, eight soldiers died on the 14th inst. Louis Napoleon, at the opening of the railroad election at Poitiers, made a speech, which was generally approved by the French press. It was more considerable than one at Dijon, which gave much offence.

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A PREACHERS' MEETING, for Concord District, will be held at Marlborough, N. H., Aug. 12, commencing at 10 o'clock, A. M.

EZEKIEL, A. M. Osgood—On the Return of the Jews. O. H. Jagger—Nature and Duration of Future Punishment. E. H. Adams—Scripture Doctrine of Divine Retribution. H. C. Wood—Harmony between Science and Revelation. N. W. Appleton—Duty of Ministers with reference to Christian Union.

EASTMAN CAMP MEETING, Tuesday, Aug. 19. New Swampy St. Lawrence, 700 tent holders, capable of carrying 2500 passengers. The committee appointed by the society of the M. E. Church in Boston, for the purpose of attending the Concord District Meeting, held at Eastman, commencing Aug. 19th, would give the following notice:—The new and commodious steamer ST. LAWRENCE, Capt. Brewster, has been chartered by the committee, to convey passengers, during the passage to and from the ground, the most superior boat the committee have ever employed, and we feel like assuring all, that the accommodations for comfort and convenience, during the passage to and from the ground, and the facilities which will be provided for landing from the boat, will be such as to render the journey pleasant and safe.

The St. Lawrence will leave the end of Central Wharf, where the accommodations for baggage and coming and leaving of passengers, are superior to any other steamboat landing in the city, at 10 o'clock, A. M., on Tuesday, Aug. 19th, and will arrive at Eastman, on Wednesday, Aug. 20th, at 10 o'clock, A. M. The new and commodious steamer ST. LAWRENCE, Capt. Brewster, has been chartered by the committee, to convey passengers, during the passage to and from the ground, the most superior boat the committee have ever employed, and we feel like assuring all, that the accommodations for comfort and convenience, during the passage to and from the ground, and the facilities which will be provided for landing from the boat, will be such as to render the journey pleasant and safe.

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For the Herald and Journal.

## SABBATH BELLS.

BY MARY CLEMMER AMES.

Sacred Sabbath bells, I love your ringing chimes,  
Far as they melt upon the silent air;  
My soul already winged soars up to heaven,  
And seems to hear the music floating there.

These are the melodies I used to hear,  
In childhood hours, when with a wondering heart,  
And soul entranced, I listened to the sound,  
From the great world and all its scenes apart.

Most beautiful One! in thy path of flowers,  
Ere darkened shadows float along the sky;  
O, pause and listen to these holy sounds!  
Which mind your spirit of its rest on high.

And Thou, of power and might, perchance thy soul  
Now glories in the strength of life's frail day!  
Know thou art weakness in the Almighty's sight;  
Then list the Sabbath bells and pause to pray.

They call us from the worship of the world;  
From paths of sin, which eager footsteps press;  
The courts of God, they bid us enter in,  
And walk the highway of his holiness.

O, let us listen; there are souls afar,  
Who never hearkened to this earnest call;  
Never in the music of a measured sound,  
Doth God's deep voice upon their spirits fall.

This melody shall charm my life's bright hours,  
And when shall come its sweetly waning day,  
O, may the ringing of the Sabbath bells,  
Waft my freed spirit to its rest away.

Enfield, Mass.

For the Herald and Journal.

## DESPAIR AND FAITH.

Turn to the gloomy earth,  
Thou Spirit of Despair!  
Turn, and behold the saddened throng  
Solemnly gathered there.  
Close is the soft blue eye,  
The voice forever hushed,  
That once upon the balmy air  
In laughing music gushed;  
Sealed are the pallid lips,  
Faded the smile's bright glow,  
But its cold, faint shadow lingers  
Like starlight on the snow.

List! to the ringing knell  
That solemnly speaks forth,  
"Ashes to ashes, dust to dust,  
Earth to its mother earth."  
List! the low breathing dirge  
That rises on the air,  
List! and unfold thy midnight wings,  
Thou spirit of Despair!

The mourner's home is desolate,  
The sunshine seems not fair,  
For thou hast quenched all earthly hope,  
Spirit of dark Despair!

Turn thy calm eyes to heaven,  
Thou meekly trusting Faith!  
Turn and behold the radiant throng,  
Beyond the power of death!  
Far in the realms of light,  
By God's eternal throne,  
Where gladness, like a living stream,  
Forever flows on.

Hark! to the glorious tide  
Of all-entrancing song,  
Whose waves of thrilling melody  
Sweep heaven's high arch along.  
From all the sun-crowned host  
Proceeds the lofty strain,  
And there peer forth the golden harps  
Of the redeemed of men.

Spirit of Love! who wast, and art,  
And shalt be evermore,  
Thy vast, unbounded grace,  
Thy mercy we adore;  
Thou hast looked down and smiled  
Upon the earth to-day,  
And called an unstained spirit forth,  
From its dark paths away,  
Before our thought of care  
Could chain its upward flight,  
Or sin, upon its white-plumed wings  
Could cast its stain or blight.

The mourner's eyes are dim  
With tears that linger still,  
But holy thoughts of love and peace,  
Her saddened spirit fill;  
For thou hast conquered fell Despair,  
And chased the gloom of death,  
And wakened an immortal hope,  
Thou meekly trusting Faith!

West Stockbridge, Mass.

## LADIES.

## AN INCIDENT IN THE WEST.

"Music hath charms to soothe the savage heart."

About a year since, a temperance man moved with his family from South Carolina to the West. The sparseness of the population and the continual travel past his place, rendered it a necessary act of humanity in him, frequently to entertain travellers who could get no farther. Owing to the frequency of these calls, he resolved to enlarge his house, and put up the usual sign.

Soon after this, an election came on—the triumph party felt that it was a wonderful victory, and some "young bloods" of the majority determined, in honor of it, to have a regular "blow out." Accordingly, mounted on their fine prairie horses, they started on a long ride. Every tavern was visited on their route, and the variety thus drunk produced a mixture which added greatly to the noise and boisterousness of the company. In this condition, they came, about a dozen in number, to our quiet temperance tavern. The landlord and lady were absent; the eldest daughter, fourteen years of age, and five younger children were alone in the house.

These gentlemen (for they considered themselves as such), called for liquor.

"We keep none," was the modest reply of the young girl.

"What do you keep tavern for, then?"

"For the accommodation of travellers."

"Well, then accommodate us with something to drink."

"You will see, sir, by the sign, that we keep a temperance tavern."

"A temperance tavern?" (here the children clustered around their sister.) "Give me an axe and I'll cut down the sign."

"You will find an axe at the wood pile, sir."

Here the party, each one with an oath, made a rush to the wood pile, exclaiming, "Down with the sign! down with the sign!" but the leader in going to recover in an adjoining room, a splendid piano and its accompaniments.

"Who makes that thing squeak?" said he.

"I play sometimes," said she, in a quiet, modest manner.

"You do! give us a tune."

"Certainly, sir," and taking the stool, while the children formed a circle close to her, she sang and played "The Old Arm Chair." Some of them had never heard a piano before; others had not heard one for years. The tumult was soon hushed; the whip and spur gentlemen were drawn back from the wood pile, and formed a circle outside the children. The leader again spoke. "Will you be so kind as to favor us with another song?" Another was played, and the little ones becoming re-assured, some of them

joined their sweet voices with their sister's. Song after song was sung and played. One would touch the sympathies of the strangers; another melt them in grief; one would arouse their patriotism; another their chivalry and benevolence, until, at length, ashamed to ask for more, they each made a low bow, thanked her, wished her good afternoon, and left as quietly as if they had been to a funeral.

Months after this occurrence, the father, in travelling, stopped at a village where a gentleman accosted him—"Are you Col. P—, of S—?"

"Well, sir, I am spokesman of the party who so grossly insulted your innocent family, threatening to cut down your sign, and speaking so rudely to your children. You have just cause to be very proud of your daughter, sir; her noble bearing and fearless courage were remarkable in one so young and unprotected. Can you pardon me, sir?—I feel that I can never forgive myself."

## CHILDREN.

For the Herald and Journal.

## THE LITTLE BOY'S FAITH.

The writer is acquainted with a little boy who is the subject of this story. One day, when he was about two and a half years of age, he was at play in the yard; while the door was open, the little fellow seemed perfectly contented and happy. At length somebody shut the door, and the little boy seeing that he was shut out of the house, began to cry as if his heart would break. His aunt, who had the care of him, at this time, opened the door and said to him, "Why do you cry?" He replied, "because somebody shut the door." She then said to him, "Do you wish to come into the house?" He replied, "not now."

"When you wish to come in," said his aunt to him, "you must knock on the door, and I will open it and let you come in." The little boy, although the door was again shut, seemed very happy and contented, because he believed that his aunt had told him. After he had played in the yard as long as he chose, he went and knocked on the door as he was told to do, and his aunt immediately opened it, and the little tired child went into the house.

Now I want all the little boys and girls who read this story, to take the lesson of instruction, or moral, which the writer designs you should. Remember God has told us to believe what he says to us in the blessed Bible. If you would have the door of heaven opened unto you, if you would see Jesus, if you would see all the holy angels, if you would see all the good folks who have ever lived, and if you would see the glories and beauties of that bright world, God says, "Knock, and it shall be opened unto you." This means that you should pray to God, and use all other means which he has appointed, and to do so in faith, and then you shall be saved and be made happy. God promises to give you his Holy Spirit, to teach you and to cleanse your heart from sin. Now when you ask God to give you this Holy Spirit, you must believe that God gives it to you, because he has said he would. Do not be afraid to believe all that he has said in the Bible; among other things he says, "They that seek me early shall find me." O, what a blessed encouragement to seek God. O, then seek now, that you may find.

## THE WAY OF TRANSGRESSORS IS HARD.

I want to tell you a true story. I went to the jail the other day to visit a young man only twenty-four years of age, yet he had been sentenced to prison twice. Before the last sentence had expired he made his escape, by sawing off an iron bar; but in a few months he was caught, and lodged in the jail where I saw him.

He was very pale, and he would soon die, as he is in a consumption. I asked him of his early life, and what did he tell me? That his father died when he was only eight years old, and he soon began to be disobedient to his mother, and to care for nothing she said to him. He kept company with bad boys, and soon commenced stealing—little articles at first, such as apples, peaches, &c.; and then, as he grew older, he broke into houses and stores with others at midnight, and became a thief and robber.

Seeing a Bible resting between the iron bars of his window, I said to him: "You have found God's holy word to be true, that 'the way of transgressors is hard.'"

"Yes, sir," he replied, "I have just been reading it in the Bible." I asked if he had been to meeting often during the past eight or ten years. "No, sir," said he; "I was afraid of God." I inquired if his bad associates endeavored to put God out of their minds. "Yes, sir," he replied, "and I have tried to do so, but it would come back again to my mind."

He seemed quite penitent, and as we knelt in that stone cell, and I raised my voice in prayer for him, he was so much affected that he wept like a child. His earnest wish was to return once more to his mother, and to die in his childhood's home. His life was fast ebbing away, and he needed friends to take care of him. But this wish was denied him. An officer was sent for him, and ironed were put around his thin wrists, and sick and dying as he was, he was hurried back to his former cell in the State Prison, nearly three hundred miles off. And there in that gloomy cell, away from all his friends, with no kind mother to tend him, he will die.

Boys, always mind your mothers! Always read the Bible, and remember what you read. Avoid the company of bad boys, whether at home or at school. Always remember those four short words in the Bible: "Thou, God, seekest me." Had that young man remembered them, and also that verse, "If sinners entice thee, consent thou not," he would now probably have been a good and happy man.

## SLAVERY.

## AN INTERESTING CASE OF SELF-EMANCIPATION.

Our readers will perceive the subjoined extract from a letter written by Rev. J. M. Pease, an agent of the American Colonization Society, with deep interest:—

Savannah, Ga., June 4, 1851.

Yesterday, John Ballows, an African, called on me, to see when another vessel is going to Liberia. He gave me the following information, which I have since been assured is strictly true: He came from Congo, Africa, to one of the French islands in the West Indies, when thirteen years old. He finally came with his master and family to Charleston; there his master died, and his mistress came to him, she was a French lady, and she was very kind to him. In 1818 he purchased himself, paying \$550; a few years ago, he purchased his wife for \$500, and this season has finished paying for his son, \$700. Himself, wife and son, now desire to go to Liberia, by the first opportunity from this port. He is a fine-looking man, with strong marks of sterling character, both moral and physical. He is well known as a most virtuous and industrious man. Himself and wife are members of the Christian church. All three heard me on Sabbath night, and he came to me, blessing God for the happiness he felt. He said that he was a witness that all I said respecting Africa was true. He thanked God, with tears streaming from his eyes, that a merciful hand of Providence had

brought him in his childhood from Africa, and in his youth planted his feet in America; that here, in Savannah, he became a Christian; and that now he was ready to go back to his native land and preach Christ, in his old age, to his heathen brethren.

This moment the noble old Christian has come to see me, and given me a letter to his friends at Greenville, Simoe, Liberia. He says, "O, sir, God bless you, and help you to do much good in his holy cause. Me and my wife would not leave him. And now I have just paid \$700 for him. He is nineteen years old; and should I die in two days after reaching there, I would go, for this boy will live, and do good there, when I am dead."

The colored people who go to Liberia from the South, are among the very best part of the race in America—the most intelligent and enterprising. These are those who are doing and will do a great work in behalf of Liberia and the redemption of Africa. The deep and abiding impression on the minds of hundreds and thousands of free colored persons in these States, is that of a moral obligation to return to their fatherland, as social, civil, and Christian missionaries. God is writing his own law in their hearts, and giving them the high commission, as instruments of his wise and merciful providence, of redeeming the continent and the race.

There are scores and hundreds of the most thrilling cases, that have come under my own observation. I view Colonization as one of the noblest mission forms of philanthropy on earth, and of vital interest to America.

Yours truly, JOHN M. PEASE.

## RATIO OF THE FREE STATES.

The following, from the Daily News, is worthy of serious consideration:—

"The ratio in which the representatives of the Western free States are increasing, exceeds that at which those of the Atlantic slave States are increasing, even more than the ratio at which the representatives of the Atlantic slave States are decreasing, exceeds that at which the Atlantic free States are decreasing. Political ascendancy is passing from the Eastern to the Western States; the slavery question, which now convulses the whole Union, will be contested among them at a greater disadvantage for the slave States; and the struggle will be less controlled by sentiments of conventional decorum, and the trammels of proprietary considerations."

Upon us who read Mr. Webster's orations instead of listening to them, and who, moreover, read them some weeks after their delivery, and with great traces of sea and land intervening, they have not produced quite so overwhelming an effect as they appear to have done upon his immediate auditors. There is too much of special pleading, and too much of exaggerated emphasis about them, to be entirely satisfactory. Mr. Webster's arguments are not of a nature to be perfectly convincing to a mind so acute as his, and his violent and frequent appeals to the Supreme Being as witness of his sincerity and good faith, weaken rather than strengthen our confidence in him.

Mr. Webster takes up his stand upon the Fugitive Slave Bill as the only means of preventing a breach between the slave and the free States. He seeks to palliate that measure by alleging that its provisions are less stringent than those of the law passed for the same purpose under the auspices of Washington. In reasoning thus Mr. Webster forgets that the hostility against slavery both on the part of slaves and impartial freemen, has become much more inveterate and uncompromising since Washington's time. The conservatives of the New World, if Mr. Webster is to be taken as a fair specimen of them, are committing the same error as the conservatives of the old; they look only to the letter of the old law as compared with that of the new, and leave out of account the altered feelings and convictions of the generation for whom the new law is framed. There is danger, doubtless, for the United States in attempting to abolish slavery, but there is infinitely greater danger in shrinking from the enterprise.

## BIOGRAPHICAL.

BETSEY ATWOOD died in Weellect, April 9, aged 78 years. For a long life she maintained the character of a truly excellent and beloved woman. Modest, diffident, conscientious, benevolent, and faithful to duty, she was called, she won, not only the deep affection of her children, but the esteem of all. She was emphatically a good woman. She lived well and died happy. This dear and aged pander, a widow for thirty years, sleeps under a stone on which, as the idea they have of her character, her children have inscribed these words:—

Thou sleepest well beneath this stone,  
Thy virtues many, and thy vices none.

Boston, July 14. L. CROWELL.

Sister NANCY COOK, wife of Bro. William P. Cook, died in Hebron, aged 43 years. Sister Cook has been a consistent member of the M. E. Church for 18 years. She bore her last affliction with uncommon fortitude and patience, and died in peace. Her attachment to the cause of God and those who minister in holy things was such as to render her memory dear to all who knew her, and are capable of estimating her worth.

WILLIAM PHILLIPS.

Hebron, Conn., July 12.

Capt. ALBION ATWOOD died in Orrington, Me., June 16, aged 40 years. Bro. Atwood was an amiable husband and a good man. His sickness was long and at times severe, but his trust in the Lord was firm. He died repeating his favorite Psalm, "The Lord is my shepherd, I shall not want." His wife mourns, but not without hope. The church suffers a loss, but he has gained. He has sailed his last voyage, and encountered his last storm. "Let me die the death of the righteous."

Mrs. SOPHONIA A. BAKER, wife of Mr. Harrison Baker, of Wadoboro, Me., and daughter of Mr. Samuel Dyer, of Calais, died in Wadoboro, June 23, aged 20 years. Sister Baker died a Christian, and as death approached her happiness began to enjoy a foretaste of heaven begun on earth. She has left a husband and one child, and a large circle of friends to mourn her loss.

Orrington, June, 1851. A. H. HALL.

Bro. GEORGE CHAPMAN died in Baldwin, June 27, aged 81 years 2 months 16 days. When young he embraced religion, after which he relapsed into a cold state of mind, but of late years was more interested. He has been sorely afflicted with the dry mortification for the last few months, in great distress day and night, but bore it with great patience. At times very happy, and gave himself up into the hands of Jesus, with confidence he would not leave him. The Lord made his death a blessing to his children, and may they meet him in heaven.

Sister ABIGAIL RILEY, died in Baldwin, June 12, aged 82 years. She joined the first class formed in Baldwin, by Rev. J. Soule, about forty years ago. She has been steadfast in her last years, resigned and peaceful. Some of her children are members of our church; may they all meet her in glory, is the prayer of the writer.

Winthrop, July 10. S. W. PEABODY.

For the Herald and Journal.

## EXTRACT

From the Report of the East Maine Conference Missionary Society for 1851.

It is a mortifying fact that, in some instances, churches once flourishing have become weak, dwindled into comparative insignificance, and are now receiving assistance from our society. This is a foul libel upon Methodism; and has resulted, in every instance, either from dissensions among members, or from the niggardly policy of former officers and leaders who have acted upon the principle that the cheaper anything could be done the better for the society. Churches have been built upon the shanty lot that could be found, and in miserable localities more fit for a coal-pit than for a house of God. Men have built palaces, in the most beautiful locations, for themselves, but when they would build a temple for the Most High, a sham structure in a worthless place is the best that could be afforded! The Almighty has been insulted when such houses have been dedicated to him. They might be acceptable in a wilderness, but in the midst of plenty they are an abomination. And those who have presumed to pray for God's blessing under such circumstances have been guilty of an attempt to obtain goods by false pretences. Among such men religion itself is estimated in dollars and cents, and that is considered the best which will grow in the meanest soil, and whose cultivation will cost the least. And if salvation's lowest terms were named, they would still inquire, if by waiting a month longer, they could not be saved a sixpence cheaper!

\* \* \* That mistaken goodness which manifests itself only in a sullen opposition to all refinement, a monkish horror at anything like improvement, and a clinging with the tenacity of death to a whimpering and superstitious manner of worship, is but a caricature of religion. We could refer to communities where no advance has been made for the last half century; and we might add, where none is contemplated for a thousand years to come. Public buildings, dwellings, intellects and morals are all in a dilapidated condition, and all tending to ruin. Churches, even made up of such material, instead of being a light in the world, are a libel upon the Christian religion. Destitute of enterprise, they make no effort to reform and elevate society. Reared in their midst, the youth become skeptics. They grow up in ignorance and vice. Having no notions of religion, except such as they see around them, they learn to hate it altogether. And the whole community becomes a stagnant pool of corruption, without enterprise, refinement, or even common decency.

Men of such minds should never be permitted to enter the church—much less to manage its affairs. If a society is so unfortunate as to have excited them to office, no enterprise of benevolence should be projected under their administration. No church, school-house, or parsonage should be built; for what they do for the present, will surely prove a curse to the church in all future time. So "safe" are they in their calculations that they always accomplish just what their enlarged minds anticipated, i. e., just nothing at all. In fact, they are entirely safe in all their movements, for the plain reason that they never move at all! From such enterprise and safety we must devoutly pray, "Good Lord, deliver us!"

\* \* \* The establishing of missions among the foreign population that is now rushing from the poverty, the vices and the errors of Europe to seek a refuge and a home with us, is a most interesting and promising feature in our system. By the manner in which our country was settled—by its disruption from European control, and by subsequent providential developments, the Almighty seems to have designed that it should not only furnish to the nations of the earth a model of civil and religious freedom, but that it should become a fountain of purification whither the wretched tribes of men should come and be cleansed from the filth of sin—a granary of plenty, whither the starving millions of the world would come and be fed—a Christian laboratory, in which benevolent men may find abundant room and material for the most sublime action and enterprise. The moment the priest-ridden, superstitious, and infidel population of Europe land upon our shores, the Bible is opened before them, and the truth as it is in Jesus is preached to them. They are clothed and fed. The shackles which have bound their hearts fall from them, and they become new men to adorn the Gospel here, or preach it to the nations whence they came. And whatever poor calculations wicked men may have made, or may yet make, for their gratification, the poor, down-trodden millions of Africa that now dwell in darkness among us, are not here merely to raise rice and cotton, and tobacco, and to pander to the lusts of those whose eyes are set on adultery and stand out with fathers. God has an object to accomplish as well as men. And if men may fail in their purposes, God will not fail to accomplish all that he undertakes. These ebon sons and daughters have a mission to perform—first, to their masters, next, to their brethren in their native deserts and forests. And they are now in a state of incipient preparation for the great work. If our country has not done its duty, God will do his duty to them. They are learning a difficult, a painful lesson. But when they have fully committed it, so that the Lord can safely trust them to perform their part in the world's great drama, they will laugh at whips and revilers, and shake their chains for very joy. God will set their souls and bodies at liberty, and open an effectual door for them in the land of their fathers. Then will the trumpet of the glorious Gospel reverberate through the mountains and forests, and over the deserts of Africa. Then will God stretch out his hand for the Ethiopian whose hands had so long been lifted in chains. Then, and not till then, will the hopes of our lamented Cox be realized. Then Africa will be redeemed!

As regards the claims of the heathen, it would seem that their wretched condition would be sufficient to awaken our sympathy and zeal. They are in almost utter ignorance of all that man should know. As it regards science, they are as if Copernicus, and Galileo, and Newton had never thought. As it regards religion, they are as if Moses, and Paul, and Luther had never lived—as if Jesus had never died! Their domestic habits are too disgusting to be recited. Their religious rites and ceremonies may not be named in civilized society. And how could it be otherwise when even their gods are celebrated for vices that would disgrace our devil!

Again—the Gospel is the only remedy. Their ignorance will not save them, as many suppose—else God had made no revelation to man. Knowledge could not save them—else Greece, and Rome, and Egypt had been saved. Whatever religion may do for philosophy, philosophy without religion cannot save men—else Jesus Christ had founded a college on Calvary, or erected an observatory there instead of a cross.

\* \* \* Means of Success. 1. Compass the design of Christianity. As yet, whatever interest individuals or churches have felt, it is evident that Christian nations have neither appreciated the design of Christianity, nor fulfilled their duty to the world. Ambition has outdone benevolence. The love of fame has been a stronger motive than the love of God. Mighty movements have been made, untold sufferings have been endured, and millions of lives have been sacrificed, by Christian nations in their efforts to destroy each other! The simple interest of the money that has been thus wasted would

amount to more in a single year than all Christendom has expended in missionary operations since the commencement of the Christian era!

When the time comes—and it surely will come—that benevolence shall be as powerful a motive among the sons of men as the love of fame, then the progress of Christianity will be rapid—then the hour of its triumph will be at hand! While Alexander and Napoleon were struggling for universal empire, they died. They died in dishonor. Their life was too short, and their designs perished with them. But Christianity is not short-lived. Bonaparte is dead, but Jesus is alive! He is alive forevermore! and the crown of universal empire shall yet be placed upon the head that was once crowned with thorns.

2. Obstacles must be removed. These exist both within and without the church. The first are worse than the last, but both arise from an undue love of money. In his efforts for benevolence, the preacher will often find a few of his brethren, and sometimes even of his stewards and leaders, directly in his way. They seem to be afraid that the benevolence of the Christian religion would ruin them. Instead of living by every word that proceedeth out of the mouth of God, they are afraid the keeping of his commands would bring them to poverty. They love their preacher so well, they are afraid a collection for benevolent purposes would rob them. They love their money so well, they hate the sight of a contribution box as they would dread the approach of a furious beast with seven heads and ten horns. And they have so sincere a respect for the "dear people," that they would prevent its circulation among them as if it contained some dreadful infection. They are always complaining of poverty; and with their pockets full of money, their barns full of corn, and their mouths full of bread, they cry for fear of approaching want.

I have sometimes thought such instances of avarice ought to be made subjects of discipline, as well as other heinous sins. At any rate, I have no doubt that if Timothy had been in the United States when Paul wrote to him, the good old apostle would have commanded him not only "to preach," but to "beg" with authority!

O ye poor, fearful, careful souls! Must the charities of the church be graduated to your mercenary ideas? Must the offerings of God's generous people be entirely withheld, or doled out in such amounts as will suit your parsimonious spirit? God have mercy on you! Your avarice has made you so blind that you cannot see, and will not do your own duty. Will you pretend to decide the duty of noble and generous spirits who are, and always have been, the life and soul of the church? Keep still, or go straight out of the church! If you will not do your own duty, do not hinder others.

Let me also whisper one word in the ear of my generous brethren who already know and are willing to do their duty without being urged to it. The preacher is aware of all this. But you must remember that all are not like you. You only want an occasion to perform your duty. But some need to be reminded of it. Others to be informed of it, and urged to do it. When the preacher is doing this, he is not trying to move you. Will you just please to remember this, and sit patiently while the preacher is doing his duty as you give generously when you do yours!

3. An undying perseverance is necessary. Because we gave more last year than ever before, we must not stop here and rejoice, as though nothing more would be needed for the next hundred years. Last year our General Missionary Committee called for \$150,000. This year they ask for \$167,000. I am glad of this increase. I wished they had asked for \$500,000. This sum ought to be raised in our denomination next year, and increased every succeeding year till the end of time.

If any are alarmed at the opening prospect, at the sacrifices and offerings that religion may demand, let them seal up their purses, and shut their ears to the cry that comes from the four winds of heaven for the Bread of Life. Let them seek a church and a religion that does not interfere with the love of the world. Let them worship a God that requires only a partial devotion—that will not demand the "first fruits" of the ground, the "finest of the wheat," and the "fatlings of the flock," but who will be content with the lame, the lean, and the blind—the refuse of the field, of the flock, and of the heart.

But let those who make this choice remember that the religion which has no self-denial, no sacrifice, no cross in it, has no salvation in it. Let them remember that the treasures they have withheld from the Lord will eat up their religion as doth a canker, and spread desolation and destruction in the path of their children from generation to generation. Let them know that their fine garments will be eaten by the moths of despair, and that the curse of the Almighty will fasten and smoke upon their ill-gotten treasures and consume them with a terrible destruction.

While those who devote themselves and their possessions to the Lord shall never want any good thing in this life. The smile of the Lord will rest upon their tabernacles, and upon all their interests and enterprises—the blessing of the Lord will be upon their children and their children's children throughout all generations, and, according to the last will and testament of Jesus Christ, they shall become heirs of a heavenly inheritance that is incorruptible and undefiled, and that fadeeth not away.

[Remainder next week.]

D. H. MANSFIELD, Secretary.

BETAKE thee to thy Christ, then, and repose Thyself, in all extremities, on those,

His everlasting arms,

Wherewith he girds the heavens, and upholds The pillars of the earth, and safely folds His faithful flock from harms.

Cleave close to Him by faith, and let the bands Of love tie thee in thy Redeemer's arms.

Quarles.

SABBATH SCHOOLS.

The most gifted cannot find a worthier field of labor than the Sunday School. The greatest men of past times have not been politicians or warriors, but men who by their wisdom and generous sentiments, have given life and light to the hearts and minds of their own age, and left a legacy of truth and virtue to posterity. Whoever, in the humblest sphere, imparts God's truth to one human spirit, partakes their glory. He labors on an immortal nature, and is laying the foundation of imperishable excellence and happiness.

BLESSEDNESS OF A LOWLY MIND.

The greater the submission, the more the grace. If there be no hollow in the valley lower than another, neither do the waters gather. The more lowly we are in our own eyes, the more lowly we are in the sight of God. When to ourselves we are despicable, to him, through Christ, we are accepted. We are unworthy; let us be lowly. Job was coming near to the blessing when he said, "I am vile; what shall I answer thee?"

Politeness is like an air cushion—there may be nothing in it, but it eases your jolts wonderfully.

Happiness is often at our side, and we pass her by. Misfortune is afar off, and we rush to meet her.

Knowledge is power.

## ADVERTISEMENT.

LAMBERT'S PHYSIOLOGICALS. LEAVITT & Co., New York, and SAMPSON & Carter, Portland, Maine, have published a new and complete edition of the "Lambert's Physiologicals," containing all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them. The work is written without the use of technical terms, and is so arranged that it can be read by any person, and will be found to be a most valuable and interesting work.

The works are written without the use of technical terms, and are so arranged that they can be read by any person, and will be found to be a most valuable and interesting work. The first book, "Practical Physiology," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them. The second book, "Practical Pathology," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them.

The third book, "Practical Medicine," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them. The fourth book, "Practical Surgery," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them.

The fifth book, "Practical Anatomy," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them. The sixth book, "Practical Hygiene," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them.

The seventh book, "Practical Dietetics," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them. The eighth book, "Practical Therapeutics," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them.

The ninth book, "Practical Pharmacology," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them. The tenth book, "Practical Materia Medica," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them.

The eleventh book, "Practical Therapeutics," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them. The twelfth book, "Practical Pharmacology," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them.

The thirteenth book, "Practical Materia Medica," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them. The fourteenth book, "Practical Therapeutics," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them.

The fifteenth book, "Practical Pharmacology," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them. The sixteenth book, "Practical Materia Medica," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them.

The seventeenth book, "Practical Therapeutics," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them. The eighteenth book, "Practical Pharmacology," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them.

The nineteenth book, "Practical Materia Medica," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them. The twentieth book, "Practical Therapeutics," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them.

The twenty-first book, "Practical Pharmacology," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases which affect them. The twenty-second book, "Practical Materia Medica," contains all the latest and most valuable information on the subject of the human body, and its various organs, and the diseases